

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Lord giveth  
his life for sheep.  
Haugen, Rev. A. K.  
10:11

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No. 23

## 3rd Sunday in Advent

### AS MINISTERS AND STEWARDS

Epistle: I Cor. 4:1-5.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." —I Cor. 4:1.

Now that the new pastor has arrived, having accepted your letter of call—just what do you expect of him? Now that the annual meetings are over and you have, under prayer to God, chosen your congregational officers—deacons, Sunday School superintendents, Luther League and Ladies' Aid presidents, and other leaders—just how do you look upon them? And we, the called and chosen leaders in the various fields of Christian service—who are we, what are we—what is our work and purpose? Are we the congregation's hired men, it's errand boys—are we merely those of whom it has asked an extra favor, or to whom it has shown a special honor? Shall our real aim be to please men? Shall our chief reward be the salary promised, or the favor we may gain of men? We need to face these questions prayerfully before God.

May God be permitted to put this answer in the heart of every pastor and every church officer—yea every Christian as he gets to see his responsibility: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." These words of the apostle Paul ought to be our words. Let us recognize that God calls to His service through the congregation. Let us regard ourselves as ministers, that is, servants, of Christ. Him we are to please and obey as our Lord, yet also pleasing our neighbor for his good to edification (Rom. 15:2). We are "stewards of the mysteries of God". God's gracious will for us, His redemptive love in Christ, His glorious way of salvation are indeed mysteries to those who are yet in the blindness of sin. But this knowledge God has deposited with us, that we might use it to the saving of the sick and dying souls around us. As stewards we shall some day give account of how we have made use of these mysteries of God. make us obedient ministers and faithful stewards.

"Let a man so account of us as of ministers of Christ, and stewards of the mysteries of God." Avoid the error of the Corinthians, who were so taken up with the human instruments that God used, that they lost sight of God, Who "gave the increase." This indicated on their part a low spiritual level; they were carnal and very immature Christians, babes in Christ (I Cor. 3:1). Elevating one worker, and despising another they gloried in men, saying, "I am of Paul; and I of Apollos; and I of Cephas" (1:12). This caused division and strife in the congregation. That Christians are to judge on the basis of Scripture as to true and false teaching, that they are to try the spirits, that they are not to be indifferent to unchristian conduct in the church worker—that God's Word shows plainly. But that is not the question here, for we find no hint of unfaithfulness on the part of either Paul, Apollos or Cephas. No, the basis of judgment was their own human wisdom, and their own likes and dislikes—and of such judgment God says, "Judge nothing before the time, until the Lord come. Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."

As mature Christians let us regard our Christian leaders as gifts of God (Eph. 4:11), let us thank God for the differences in talent, temperament, and personality, for God says, "There are diversities of



Rev. and Mrs. C. L. JOTHEN

### Interview with Rev. Jothén

By Rev. Sigmund Bue

I had the pleasure of interviewing Rev. Jothén one evening in his home in Estevan, Sask.

"Rev. Jothén, I have been asked by the editor of Shepherd to interview you, and I hope you don't mind me asking you some questions. First of all, when and where were you born?" "I was born at Westby, Wisconsin on the 16th of August, 1876." "Where did you receive your education?" "In the home public school, and one year at St. Olaf College, the remainder at Red Wing Seminary." "When did you first begin to think of going into the ministry?" "During the first years that I was at Red Wing. I had it in my mind before that too, but it had seemed so distant." "What year were you ordained?" "June, 1908."

"Will you please tell me where your various calls have been?" "I was in Chicago from June, 1908 to October 1911. Ryley, Alberta from Oct. 1911 to May 1915. At Melville, Sask. from 1915 to 1919. Bagley, Sask. March 1920 to May 1924. Humbolt, Sask. May 1924—July 1927. Govan, Sask. July 1927 — Oct. 1939. Frontier, Sask. Oct. 1939 — Oct. 1941. Macoun, Sask. Nov. 1 — May 1942. Veteran, Alberta, June 1942 — Oct. 1943. "You have spent most of your time in the Canada District, and the longest period in the Yorkton Circuit."

"What have you found to be the biggest problem in your ministry?" "That is hard to say, but small congregations far apart have sometimes made it difficult."

"There must be many happy memories as you look back on your work in the vineyard of the Lord?" "Yes, that is true. Possibly the happiest moments are those that I have spent reading with the children. And at some places, prayer meetings and Bible Study periods have been edifying to all who took part. And then the Ladies' Aid work has always been an inspiration to me."

"What are your plans for the future, Rev. Jothén?" "I am retiring on the Retirement Plan. For the time being, at least, we will be living here at Estevan."

"You have served long and well in our Canada District. I hope that we can have many young men that will give themselves to the work of the Lord in our District. We need faithful workers to continue. Would you say that this is the reward 'Be thou faithful unto death, and I will give thee a crown of life'?" "Yes, that is all the reward to look forward to. The reward is all by grace."

The distinction between evangelism and missions is a distinction without a difference. The saving of a man in Cleveland is called evangelism, while the saving of a man in Shanghai is called missions.

—W. A. Elliot.

gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (1 Cor. 12:4-6). —And give glory to God alone, through Christ our Lord. Amen.

—A. K. H.

## "A Neglected Privilege...Is It?"

By Pastor Ingward Olsen.

"For behold, he prayeth." Four short words, but what a world of meaning they convey!

God only knows how we mortals have neglected His counsel and sure guidance in matters temporal and spiritual. With our Nation in the gravest battle of its history, and with our young men far flung over many lands and seas battling for righteousness, justice, freedom and brotherhood, we SHOULD expect to find the Christian constituency of our land in fervent prayer. But...is it? Are we bold enough to assume that true success, protection and ultimate victory lieth in our own strength, apart from the almighty power of our God? God forbid! Is it not true that our age is faced by the realities of eternity, more so than any age through which we have passed? Mark the utterances which would remind us of this fact. From far off Bataan comes the oft-repeated, "There are no atheists in fox holes." In the life rafts on the troubled seas are huddled together mortals crying out to their Creator and God for help. On the battlefronts come the stories of our fighting men on bended knees beseeching the Almighty for help in their trying hours. Yes, "Man's extremity is God's opportunity." But why wait for the extremities before we send our prayer heavenward to God's throne of grace?

Recently our hearts were cheered by reports that some of the great military leaders of this war are deeply spiritual and praying men. Is it that they have realized more than we at home that spiritual values and issues are also at stake in these critical days? Under a recent caption, "That Guy Prays," we were given insight into what goes to make up the trusted leadership of Britain's great General Montgomery. As we approach his tent in the desert early in the morning we pull back the tent's flap, and there we find, "Monty" down on bended knees praying. It is not for mere show either, for this fighting man of God has long since learned, that in prayer there is power. That prayer changes not only conditions, but changes men. That fighting with God we do not fight a losing battle. And, our own Nation is justly proud of its own General Marshall, a deeply and sincerely religious leader. Certainly this ought to assure us that our thousands of sons and brothers are fighting alongside of men who wear their spirituality as naturally as they wear their uniforms of rank. Yea, men who recognize the absolute necessity of spiritual strength and divine guidance not only for themselves, but also for the men under their leadership. Thank God for every one of our young men who are fighting this war as Christian soldiers, as well as patriotic citizens of their beloved country.

But how about the many Christian and prayer warriors at home? Are they diminishing in rank and in fervor? Can they also pull back the "tent flaps" of our prayer closets and say, "Behold, he prayeth; behold, she prayeth"? I am thoroughly and sincerely convinced that if the faithful remnant of God's people today, say within the borders of our own land, would become fervent praying men and women, our Heavenly Father would sooner stay the hand of this cruel war. The Lord, who could save cities centuries ago through the prayers of a faithful few, is still the Almighty Ruler of heaven and earth, able to allay the forces of wickedness and destruction. It's worth a trial, don't you think? "A neglected privilege...is it?" It OUGHT not be. Amen.

—Ansgar Lutheran.

If a congregation is not a missionary church, fifty years afterwards it will be a missing church.

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## Holy Communion

By Mildred Bender

COMMUNION! Again the blessed privilege of fellowship with Christ in the Lord's Supper.

His invitation comes to mind: "With desire have I desired to eat this passover with you." "With desire" they gathered for the feast. I, too, approach the house of God with yearning. Thou knowest, Lord, I long to dwell in closer companionship with Thee.

I pause before the Upper Room, then enter there with reverent feet—my Lord awaits.

The music rises to the high-arched roof and fills my soul. It strains to rise also, to break its mortal prison as it soars on rapture's wing.

The table's spread. Oh, Lord, I am not worthy. Like Peter long ago, I plead my unworthiness. But gently Thou didst wash his feet, and so in Thy compassion dost Thou forgive sinner here, kneeling before Thee in deep contrition. "Be still and know that I am God."

I come unto Thy table, Lord; and as I eat and drink, Thy Holy Spirit enters in. He fills me with such inward power, such strength and peace! My spirit grows and comes just a little nearer to being what it was meant to be.

Exalted, I sit in the quiet pew; Thou art with me. Thou didst talk and pray with Thy disciples, too, within that Upper Room. Let me be still to hear Thy every word, even as those gathered at that Supper long ago.

At last I must depart. Thou hadst Gethsemane to face; the Twelve had hate and persecution.

Refreshed and strong in spirit, may I, too, venture forth to battle with the world—no longer weak or fearful. I have communed with Thee!

—The Lutheran.

## Graduation of Sunday School Teachers

November 14th was a blessed day at Scandia church at Armana, Rev. S. J. Rude, pastor. The whole Sunday school together with a well filled church had the joy of witnessing the granting of seven diplomas from the Department of Christian Education of our church to teachers who had completed the four year's Teacher's Training Course. Seven other teachers received certificates for one and two year's work. The children sang for the teachers; Miss Ree, from C.L.C. spoke to the children of the value of Christian education; two of the teachers gave brief messages as to what the course included and the blessings they had received thru' such a course in the parish. The pastor, who had had charge of the instruction, brought a fitting message in connection with the event of the teachers and the whole school.

## To a Son in Service

By Mrs. Helen S. Alling  
West Haven, Conn.

Remember this, dear son of mine,  
Our God is ever good and kind;  
He guards your day, His love is true;  
His sacrifice was made for you.  
In need, He will His mercy lend;  
He is your best and truest friend.

He never fails to answer prayer  
In His own way; give Him your care.  
He gave His Son—He wants your love—  
To save you for His home above.  
His way is wiser than your own,  
He's always near, you're not alone.  
Then pray, and wait His answer, son,  
And say, "Dear Lord, Thy will be done!"  
—Lutheran Companion.



## The SHEPHERD — HYRDEN

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## Sunday School Teachers Graduate

Pastor S. J. Rude deserves commendation for his success in teacher's training in his parish. The graduation of the seven teachers was a unique event in our district.

It is evident that much patience and determination was required by both pastor and teachers to carry the course to this successful conclusion. It indicates, however, that even in our scattered parishes of Canada District teachers training can be successfully carried on.

## Lutheran World Action and the Canadian Lutheran Commission.

The Canada District of the Norwegian Lutheran Church has responded generously to the 1943 appeal for Lutheran World Action. The total amount collected in the District for this purpose by Nov. 1 was \$2,682.64. \$1,958.55 of this sum was given to the Canadian Lutheran Commission for War Service for Christian work among the Canadian armed forces. The Young People's Luther of the Norwegian Lutheran Church of Canada has given a Gift of \$50. Please accept a hearty thanks from the Commission. The balance goes to the support of Lutheran missions that have been orphaned through the war.

Your commission has received several generous gifts this year; and more is still coming. But the demands constantly exceed the resources of the Commission. The Canadian edition of the Service Prayer Book has been much in demand, also the other literature distributed by the Commission. The Prayer Book has gone through two printings. Each printing costs \$1,000. There has been constant demands for help to service centers that spring up at various places. So far the Commission has been unable to render much assistance to such worthy undertakings.

Iver Iversen, Treas.

## Watrous, Sask.

The Saskatoon Circuit of our church held its fall convention at Watrous, Sask., Rev. G. Aarestad's charge, Oct. 29—31. The theme of the convention was "The Talents" based on Matt. 25:14—30. In the discussion of this theme it was emphasized that all have received talents. These are not to be wasted or hid, but are intended for use in the Master's service. The Lord has also proclaimed that a day of reckoning is coming to each and every one of us. Very inspiring messages were brought by the visiting pastors: Dr. Iversen, Rev. Hjortaas and Rev. Knudson. We all felt it was good to be there. The W. M.F. "took over" Saturday evening and rendered a wonderful program. The women folks are not hiding their talents when it comes to work in the church. Although the weather was favorable the attendance was not so large as could be desired.

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Donald Eugene, 13 years old son of Rev. and Mrs. Gerhard Aarestad of Watrous, Sask., passed away at a Rochester, Minn. hospital Oct. 11, 1943. He had been in poor health for some time. Burial

## Sullivan—Rud

Pastor Marvin E. Arneson officiated at a wedding in S. Peter's Lutheran Church, Medicine Hat, Alberta. The groom was Robert Sullivan member of the RCAF, and the bride was Miss Agnes Rud of Maple Creek Saskatchewan. Mrs. Louis Opsahl sang "O Happy Home" and "Crown with Thy Benediction" during the signing of the register. A reception was held at the home of the bride's parents at Maple Creek.

—M. E. A.

The Moose Jaw Circuit met in convention at Torquay, Sask., November 5—7, upon invitation from Trinity Congregation, Rev. A. K. Haugen pastor. They were three memorable days.

The Convention began Friday morning. Rev. Bue preached the opening sermon, having as his theme "Pressing On", based on Phil. 3:7—16. The theme chosen was Jude 1—3 and the thought was especially centered upon the third verse. Rev. Groettum had the introduction of the theme; but as he was late, Rev. Haugen ably began the discussion. The hearers were exhorted to earnestly contend for the faith which was once delivered unto the saints. It was pointed out that our forefathers had brought their faith with them, but it was up to those of the present to contend for the faith.

Saturday morning opened with Bible Study by Rev. Bue. The rest of the morning session was devoted to business. Rev. Groettum was elected president of the Circuit, succeeding Rev. Johnson who has moved.

Saturday afternoon was set entirely aside as a Centennial Commemoration Service. Mr. Arnold Pederson and Dr. Iver Iversen brought inspiring messages. The W.M.F. program in the evening also was devoted to the Centennial.

Sunday morning, a large attendance witnessed the Consecration of beautiful Trinity Church at Torquay. Dr. Iversen preached the sermon and he stressed what such a consecration meant.

The Convention closed afternoon with a talk on Christian Education by Rev. Langley and the Sermon on Missions by Rev. Haugen. Yes it was a truly blessed Convention.

Sigmund Bue, Secr.

## Canadian Lutheran Bible Institute

The Association Meeting of the Canadian Lutheran Bible Institute was held November 30, 1943. Although the meeting was not as well attended as could have been desired, it was nevertheless a good meeting.

During the year a considerable amount of the debt against the school was paid off. The grounds around the building has been beautified by the planting of trees and shrubs.

A decision was made to secure storm windows for the building and over \$100 was immediately given for this purpose by the members and visitors present.

"It is usually not so much the greatness of our trouble, but the littleness of our spirit which makes us complain."

—Jeremy Taylor.

"The Word is like a surgeon's scalpel, sharp, pointed, altogether fashioned to be used effectively in the cure of souls. But like a scalpel, it must be wielded by experienced and trained hands to be of real use. Is the Church training men to wield the Word effectively in the case of alcoholics, or, for that matter, in the cure of any specific manifestation of sin-disease?"

—American Lutheran.

All mankind is divided into three classes; those that are immovable, those that are movable, and those that move.

—Arabian Proverb.

was made in the family plot at Bethany Church, Bigfork, Mont. Beside the parents two sisters and a brother are the survivors.

G. Aarestad, sec'y

## Antonette Vold

Mrs. Anton Vold, født Antonette Johnsen, Biri Norge, var født den 13de november 1851. I aaret 1872 blev hun gift med Anton Vold. Til dette egteskab blev født ni barn. Fire av disse lever. De er Kristian i Melfort; Arthur, Fairy Glen; Alma, Smeaton og Dina i Henning, Minnesota.

Da de kom til Amerika levet de først in Wisconsin, siden en lengere tid i Minnesota, og i 1910 kom de til Kanada hvor de har levet siden.

Kvelden den 2de september faldt Mrs. Vold og skadet den ene hoften. Hun blev bragt til Melfort Hospital hvor hun døde den 28de september. Begravelsen fandt sted den første Oktober under stor deltagelse. Pastor J. Selmer Stolee forettet og talte over Salme 91:14—16.

Mrs. Vold var 91 aar 10 maaneder og femten dage da hun døde. Hun efterleves av sin egtefelle Anton, fire barn, fire og firti barnebarn, og tre og firti barnebarns barn.

Mrs. Vold vidnet om sin frelse paa dødsengen. Trods sin høie alder var rask og rørig til hun hadde dette uheld. Velsignet vere hendes minde

## Til John Trotlands minde

Bestyrelsen for Central Alberta Norske Lutherske Indremissions forening paa sidste møte blev enig om at en minde sten paa John Trotlands grave burde bli opsat.

Vil saa alle de som ønsker at gi litt til den sak sende sin gave til vor kasserer G. Dahl, Camrose, Alberta inden udgangen av dette aar.

Eilert Knudtson.

## Jul i Vesterheimen

Redigeret av Pastor Herman E Jorgenson. Trykt av Augsburg Publishing House 425 South Fourth Street, Minneapolis 15, Minnesota.

Igen kommer dette kjerkomne julehefte med godt og oppbyggelig indhold. Paa det vakre omslag findes billedet ov an liten by. Midt i byen er tegnet en liten kirke. Omslaget betoner saaledes heftets indhold at det har kirkens budskab som midtpunkt.

Der er fire fortellinger. I heftet findes ogsaa fem betragtninger og skisser, fire digt, samt mange vakre billeder.

I en kort anmeldning er det umuligt at nevne alle de gode ting som heftet indeholder. "Sterk Ungdom" skrevet av Pastor Bernhard Gabrielsen gir et lite glimt av det uovervindelige mot blandt Norges ungdom. "Snippets Jul" er en morsom fortelling. Fer finder man ut hvad som forgaar i "julenissernes" verden. Denne fortelling er skrevet av Edna og Howard Hong, oversat paa norsk ved Herman E. Jorgensen. Iblant andre kjendte navne finder vi Mary Nelson Wee, Signe Solheim, Jacob Tanner, N. Astrup Larsen, N. N. Ronning, pastor L. J. Njus, Nellie Johnson Houkum, pastor B. J. Rotnem, Simon Johnson, og det norsk digt under anonymitet "Rolf".

Jul i Viesterheimen egner sig utmerket som julegave. Bestil et hefte. Det koster en dollar.

—Albert M. Vinge.

## Hvad gjør du?

Hvorfor kan man ikke være en kristen i al stilhet? Ja, det er noen som tror det, men de tar feil.

Fordi man tender ikke et lys og setter det under en skjepp.

Fordi, hvis du ikke bekjender Kristus for mennesker, vil han ikke bekjende dig for Gud.

Fordi, hvis jeg skammer mig for at tilhøre Guds folk her, er jeg ikke værd at tilhøre den frelste skare i himmelen.

Fordi Jesus sa: Dersom noen vil følge mig, maa han fornekte sig selv og ta sit kors op.

Fordi man med hjertet tror til retfærdighet, og med munden bekjender man til frelse.

Fordi paa træets frukter skal træet kjendes.

Fordi Kristus ikke kan skjules. Han sier: Jeg i dem, og de i mig.

Fordi det er umulig at være nøitral.

Fordi Gud ikke bare frelser dig for at

## En Kristens Stilling og Tilstand

(Av Johannes Daasvand)

Der er stor forskjel paa en kristens stilling og tilstand.

Hans stilling som barn indfor Gud er en følge av Kristi fulbrakte verk paa Golgata.

Og som Golgata-verket var og er fuldkommen, saa er en kristens stilling fuldkommen. "Ti med ett offer har han for alltid gjort dem fuldkomme som blir helliget." (Hebr. 10, 14).

Stillingen forandres ikke om følelserne skifter og veksler.

Ogsaa i livets mørkeste stund

gjelder deroppe naadens forbund.

En kristens tilstand er foranderlig og ufuldkommen. Vor følbare tilstand er lys eller mørk, let eller tung, alt efter som vi er lydig eller ulydig mot Guds Aands mindelser. Vi er glad og lykkelig, eller vi har mistet vor frelsesfryd. Vi lever i seier eller nederlag. Vort liv er mer eller mindre til Guds ære. Dette er vi avhengig av om vi lever i fortrolig omgang med vor himmelske far eller ikke.

La mig ta et par eksempler.

Josef var ifølge fødsel søn til patriarken Jakob. Uomtviselig var han Jakobs søn. Det var hans stilling.

Hans tilstand var meget vekslende: Snart er han kastet ned i en dyp brønd hvor sol og lys er saagodtsom utelukket. Snart er han bundet til kamelryggen for at føres som slave til Egypten. Snart er han utsat for satans mektige fristelse, straks efter i et mørkt fengsel, og atter paa fri fot. En dag finder vi ham paa Egyptens trone som nest-regent.

Men under alle disse vekslende tilstande var han til enhver tid Jakobs søn.

Hans stilling ifølge fødsel kunde ikke røkkes av ytre omstendigheter.

Det er denne velsignede sandhet som alle troende, særlig vi unge, mer burde faa øie paa.

La mig nevne et andet eksempel.

Prinsen er kongens søn. Det er hans stilling. En dag finder vi ham i en ny dragt, lekende i slotsgaarden for sin fars ansikt. Hans stilling er kongelig — hans tilstand likesaa. Det ene svarer til det andet.

Men en dag har prinsen ved et uheld fald ned i en søledam og skitnet sig til rent fryktelig. Han ser riktig fæl ut der han springer bortefer veien mot hjemmet for at faa bytte dragt. Det er lite som vitner om hans kongelige byrd.

Det er hans tilstand da; men ingen vil benekte at han er kongens søn likesaa vel nu som da han lekte i kongsgaarden.

Hans tilstand er sørgelig, men hans stilling er kongelig, ogsaa da.

Men naar det nu er slik, at vore vekslende erfaringer og følelser, ja selv ikke vor ulydighet rokker vor barnestilling saalenge vi tror paa Kristus, er det da saa nøie med en kristens liv?

Derom vil vi si mere en anden gang.

Idag bare dette: Jo mere vi skuer ind i forsoningens hemmelighet, jo større Kristi person og Kristi verk blir for os, jo mere klart vi som troende ser vor høie stilling i Kristus, des mere lyst faar vi til at leve et helt og udelte liv for Herren i en evangelisk, frigtort aand. Og da kan vi bære frukt for Gud.

## Opad gjennom lidelse

Naar en storm slaar mot en ørn, stiller ørnen sine vinger paa en saadan maate at luftstrømmen ved selve sin heftighet sender ørnen op over stromen. Vingens stilling virker dette. Den kristne spares ikke for smerter og sorger og sykdommer som kommer over andre mennesker, men han har faatt en indre aandens stilling som gjør at han stiger over disse ulykker ved selve ulykkens voldsomhet.

Stanley Jones.

Du som er en arbeider i Guds rike, husk det som er betrodd dig, nemlig "den salige Guds herlige evangelium" (1. Tim. 1, 11), for dig selv, og gjennom dig for andre.

du skal komme til himmelen, men for at du skal være et trofast vidne for ham her.

Fordi Kristus for alles aasyn til spot og haan blev hengt paa et kors for din frelse, derfor vilde det være utaknemlig om ikke du offentlig skulde vedkjende dig ham.

(Indsendt ved R. E. R.)



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i December, 1943

## 3. søndag i advent.

### TVIL

Mt. 11, 2—10)

Av sogneprest Nils Taraldset, Sell

Johannees, den frimodige botspredikant, er fanget i anfektelsens mørke. Gud har skjult sitt ansikt for ham, Johannes forstaar ikke hans veier. Den fryktelige tanken plager ham: Har jeg tatt feil av Gud, av Jesus fra Nasaret, av mitt eget kall? Er mitt liv spilt?

Saa mange har ned gjennom tidene kjempet i tvilens, i anfektelsens mørke. Kanskje der blandt dem som leser dette, er ngen som er i den nød nu. Gud er blitt borte for dig, du kan ikke faa forbindelse med ham. Det er som du famler omkring i tett taake, du skjønner ikke hvor din livsvei bærer hen, der er intet lys fra Gud over den.

Se da hvad Johannes gjør i sin nød. Han sender bud til Jesus med sine disipler og lar spørre: Er du den som skal komme eller skal vi vente enn annen?

\* \* \*

Det er nettopp dette enhver som strider med tvil, skal gjøre. Tro ikke at du kan overvinne tvilen ved aa gruble frem og tilbake og finne argumenter for og mot. Tro heller ikke at den med tiden gaar over av sig selv bare du har taalmodighet til aa vente. Nei, du skal vende dig til Jesus Kristus og legge din sak fremfor ham saa aapent og opriktig som du formaar. Kanskje du ogsaa bør snakke med et annet menneske om din nød, forat dere i fellesskap kan legge den fremfor Gud. Det er mange menneskers erfaring at der er hjelp i det. Men vær i alle fall klar over at det egentlig bare er et møte med den opstandne og levende Herre som kan føre dig fra tvil til tro.

Og at Jesus Kristus vil hjelpe dig ogsaa, det taler evangeliet idag om. Han lar disiplene bringe den beskjed tilbake til Johannes: Fortell hvad I hører og ser: blinde faar sitt syn, halte gaar, spedalske renses, døde blir hørende, døde staar op, evangeliet forkynnes for fattige, og salig er den som ikke far anstøt! Slik var det jo profetene hadde sagt Mesias skulde være (Es-35, 5f., 61, 1). Saa er det Guds vilje som skjer likevel, og da er jo alt som det skal være — selv om det skjer anderledes enn vi hadde tenkt og ventet!

Slik vil Jesus ogsaa gi dig svar naar du ærlig søker ham. Er det din synd som volder dig anfektelse, sier han til dig: Den har jeg tatt paa mig. Er det bekymring, sorg, motgang som gjør det mørkt for dig, gir han dig denne beskjed: Kast all din sorg paa Gud, for han har omsorg for dig.

Naar du lar ham tale til dig, og du lytter og er lydig mot ham, stilner striden i ditt hjerte, og lyset begynner atter aa skinne. Og du forstaar at din hjelp, din redning, ditt levende haap er dette at han er her, at han er midt iblandt oss og med oss nu og alltid.

Jesus staar og rekker hender til de arme sjele ut, troen ser og tvilen kjenner, sier Herre min og Gud! Full av himlens kjærlighet byder han dem aand og fred som en frukt utav sin pine, Herren kjenner alle sine! Amen.

### Hvad gir du?

Engang, mendens jeg var en liten gut, hørte jeg en svensk missionær samle penge til bedehuse.

Først bad han dem melde sig, som vilde gi 500 kroner. Noen enkelte meldte sig. Derpaa bad han dem som vilde gi 100 kroner, gi sig tilkjende. Noen flere rakte op sin haand. Saa gik han nedover og nedover og flere og flere ga tilkjende at de vilde gi.

Tilslidst spurte han: "Hvem vil gi enkens skjærv?" Alle henderne i veiret. Saa sa missionæren: "Ja, da skal vi, Gud ske lov, snart faa huset; ti enken ga alt hvad hun eiet."

## BIBELTIME

Ef. 2, 14-22

Av Ludvig Hope

### Tre smaa setninger

Tre smaasetninger samler indholdet av dette bibelstykke:

Han er vor fred.

Han gjorde fred.

Han forkynte fred.

Og indimellem der, er der noe som Paulus tygger op igjen og igjen. Og det var lenge inden jeg fik noe mere lys over det. "De to til ett" (se v. 15, 16 18, 22).

Hedning og jøde er etter sammenhengen de to.

Jøden var ved lov og anordninger avgjerdet fra hedningen og git fortrin fremfor dem. Indenfor dette hegn (gjerde) skulde løfterne om Messias fødes og føres frem, indtil menneskesønnen selv stod frem.

Det var fortrin at være jøde, og jøden visste det og var sikker paa det.

Men saa, da Kristus kom, rev han gjerdet ned, saa der ikke "stod staur igjen" — alt var aapen mark, og saa stillet han sig der og indbød alle mennesker at komme bent ind i Guds rike fra det sted og den tilstand, de er i.

Jøden kunde ikke tenke anderledes end at han hadde fortrin overfor dette gudsrike, fordi han var jøde.

"Nei," sa Jesus.

"Nei," sa Paulus.

Nu, litt om de tre setninger.

"Han er vor fred."

Vil her berøre noe som du troende har saare megen bruk for.

Det ligger og klemmer mange av dere, dette: "Hadde jeg bare litt mere penge, saa jeg finansielt hadde utsikt saa som han for eksempel, — da skulde jeg være tilfreds og lykkelig."

Jeg har været ilag med mange rike og dannede folk og ilag med mange fattige — og hvad har jeg fundet?

At der var mere misfornøielse — mere bitterhet — mere pirrelighet hos rike end hos meget fattige folk.

Etsteds jeg virkede kom en rik fabriker og hans frue, en meget intelligent kvinde, søster av en av Norges store kunstnere, og bad mig holde møte i deres hus.

For et vakkert hjem. Et herreset fra gammel tid, restaureret op til tip top efter mest moderne maate for et norske hus.

Jeg likte mig der.

I samtale med fru en sa hun: "Aa, jeg er saa kjed av dette hus! Hadde jeg bare en hytte oppe i skogen, skulde jeg flytte!" "Mener De det, frue?"

"Ja — det mener jeg."

"Vilde De mig dette, om jeg kunde skaffe Dem hytten?"

"Ja."

"Men er De viss om, at De vilde være tilfreds med hytten, saa De ikke om en stund kom her og jaget mig ut?"

Tankefuld saa hun paa mig, mens et par taarer kom i øinene og haken skjalv. "Aa, jeg forstaar Dem. De har ret. Jeg skal si Dem bent ut: Jeg har ikke fred med Gud, og da er det samme hvor jeg bor, jeg er ikke tilfreds."

Bare een er nok for menneskehjertet — om du kan ta det med dig.

Men det er ikke bedre at ville søke fred i vor kristendom — i det vi har faat av Kristus.

Vi blev saa velsignet paa et møte, saa fulde av fryd og lykke at vi saa med glans i øinene: "Du kan ikke tro, hvor lykkelig jeg er blit idag!"

Kanskje det var vekkelse av ufrelste og saa paa det møte. Aa du, aa du, saa gjildt! Alle troende burde ha slike oplevelser.

Det er godt det der.

Men, mine kjære, naar livets og syndens tryk kommer, hvordan gaar det saa? Naar du har "trouble" og "trouble" der, saa du blir arg og ond, saa det brender i dig?

Hvordan gaar det da?

Da er denne indre luftning av vaar og blomster blaast væk for et uhyggelig koldt gufs, og din hellige stemning er reist med trekfuglene.

Som ung legpredikant kom jeg til den ø, som Heuch kaldte "de helliges ø" (Karmøyen). En av øens beste kristne var netop død, og en av mine venner hadde besøkt ham pa det siste. Den gamle hadde hat stor tro og stor alvor og været til signing for mange. Nu laa han der i mørke — uten trang til bøn — bare syk og svak. Da han spurtes om hvordan han hadde det, var dette den besked vennen fik — at alt var dødt og mørkt.

"Ja, men du faar vel lys av løfterne i ordet," mente vennen.

"Faar ingenting av ordet nu," lød det.

Det var netop i de dage, da Oftedal-skandalen kom, og vennen blev saa betuttet av en slik bekjendelse, at han brast i graat og jamret sig: "Skal nu ogsaa du gaa samme vei som Oftedal! Hvem skal vi tro paa, naar de som har veiledt os, har bedrøgt sig selv og bedrøgt os?"

Da lysnet den gamle døende aasyn, og han sa saa glad: "Aa, det bær nok hjem med blodfanen til tops!"

Den mand hadde ikke sin fred i sin kristendom, men i den levende Kristus og hans verk.

"Han gjorde fred."

Her er "korsets gaate," som jeg aldrig kan forstaa, men som jeg tror paa, og ser mere stort paa efter hvert.

Her møter jeg gudssønnen og menneskesønnen i en — i Immanuel. I ham har Gud og slekten møtt og gjort op sit mellomværende og derfor er det fred.

Opgjøret lykkedes.

Som da spendingen mellem Norge og Sverige stod paa høidepunktet i 1905, og representanter for begge lande møttes til konferens i Karstad. Vi gik oppe utover natten i Bergen og ventet paa melding. Mange bad. Saa kom telegrammet som meldte: "Opgjøret har lykkedes."

For en stund!

For signing for hele Norden for lange tider.

Men aa, for en proklamation fra korset og den aapne grav: "Det er fuldbrakt!"

Nu er der fred.

"Han forkyndte fred."

Da han traadte ind blant de forskremte disciple og hilste dem med fred, viste han dem sine hender og sine føtter. Før hadde han sagt: "I verden skal I ha trengsel — men i mig skal I ha fred."

Ikke ved mig — men i mig. Hadde det staat "ved mig" — hadde vi straks vendt opmerksomheten inad mot vort eget hjerte og dets stemninger. Men "i mig" — menes hans verk og hans liv.

Og her er ingen skiftende skygge — men alt er stabilt — korrekt og paalitelig — fredsgrund som bærer.

### En Ny Far

For nogle aar siden ledede den bekjente evangelist Gipsy Smith et saakalt "missionsfelt" i Aberdeen i Skotland. Skjønt den største hal i byen var stillet til hans raadighet, kunde den dog ikke paa langt nær rumme de tusener, der var kommet for at høre den tidligere "Zigøiner" predike. Fra dette møte forteller han følgende:

"Det var en kold, stormuld aften. Jeg var ledsaget av tre politimend, der bugserende mig gjennom den tæt sammentrengte menneskemasse. Plutselig følte jeg et ryk i min frakke. Jeg skjenede det ikke videre opmerksomhet, men da det blev gjentat og med større kraft, stanset jeg for at se, hvem det var, og foran mig stod en liten pike, kledd i de allernødvendigstepjalter, og strakte et par hender, der var blaa av kulde, og imot mig. Jeg bøiet mig ned og spurte:

"Hvad vil du mig, min pike?"

"Med et par iskolde fingre stak hun noe i haanden paa mig, der var indviklet i et stykke fuktigt silkepapir, og sa:

"Vær'sgo, herre, det er mit kandissukker."

Jeg tok min hat av og spurte:

"Men barn, hvorfor gir du mig dit sukker?"

"Jo," ropte hun fornøiet, "for vi har faat en ny far. Han pleier ellers at være fuld hele uken igjennem, jeg har nesten

## Ut av møtekristendommens nydelse!

Av pastor Ragnv. Enger

Les. Matt. 17, 1—17

Hadde det gaatt etter disiplenes ønske, saa vilde den fortvilede far ved bergets fot ingen hjelp faatt i sin nød. For disiplene vilde bli der oppe i forklarelsens lys. Ja, men var ikke det et godt ønske? Tenk aa faa være sammen i uforstyrret ro, sammen med Jesus.

Det er intet Jesus heller ønsker enn at vi skal faa oppleve "taborstunder." Det er dog en fare, vi kan bli alene der, ja endog miste Jesus i slike stunder.

For Jesus gaar ned av berget, for mennesker i nød roper efter ham. Vil da vi følge ham ned? Er "taborstunden" blitt en stund ved de evige klidespring hvor kraften til tjenesten har flytt inn i oss?

Tenk disiplene stod maktesløse overfor nødropet, ja Jesus finner dem endog i trette med fariseerne! De kunde ikke hjelpe; de manglet kraft, enda de kom direkte fra forklarelsens berg!

Her ser vi inn i en fare som lurar paa oss. Disiplene nød forklarelsen. De tenkte ikke paa ny kraft til aa møte nøden ved bergets fot.

Det rettes ofte svære anklager mot de kristne. De eier ingen sans for det nærværende, de lever et innelukket liv, møter er det eneste interesseomraade. Ja, de kristne er unyttige svermere.

Nu kan visst disse ting lett motsies. Men la oss innrømme at det kan være anklagepunkter. Det er vel noe som heter møte-kristendom.

Møtet er "taborstund", men det merkes ikke noe utenfor.

Møter kan bli en form for fornøielse. Men et møte skal være noe annet for en som er kristen. Det er "møtet med det hellige"; blev det levende, da gikk vi kanskje anderledes til kirke og bedehus. Og vi skulde gaa forvandlet og styrket ned av forklarelsens berg og med Kristi kraft til aa tjene.

I skyggen av katedralen ligger slummen, sier Kagava.

Ved foten av berget, utenfor møtelokalene, utenfor kirken, venter opgavene. Staar jeg maktesløs, eier jeg intet av virkelig trøst som kan stilne nødropet, da har mine møtebesøk vært en form for ukristelig nydelsessyke.

La oss takke Gud for vaare møter og gudstjenester. Men la oss se den fare som lurar; uten at vi aner det kan det bli vaar form for fornøielse. Saa staar vi maktesløse og kristendommens fiender faar anklagepunkter.

"Hvor den nye fødsel ikke ytrer sig i et nytt liv, der finnes den sanne kristendom ikke, selv om alle hjørere og krokar var fylt med kirker." (Arndt).

Maatte vi gjennom vaart liv faa utslettet ordet møtekristendom av vaart spraak.

—Bymissioneren, Oslo.

### De andre

Kom i vane med aa glede dig over alt det gode du ser i dine medmennesker, og vær like glad over aa opdage noe godt hos dem, som hos dig selv. For Gud ser med samme glede paa dem som paa dig. Og alt det gode edle og kloke som du selv ønsker aa utføre, maa du ogsaa ønske de andre lykke til aa utrette.

William Law.

aldrig set ham anderledes. Men nu har vi en ny far, for siden han forrige uke var til Deres møte, har han ikke drukket mere, og derfor skal De han mit sukker."

Jeg tok barnet og i mine arme og takket Gud paa stedet, hvor jeg stod, fordi jeg hadde faat lov til at bringe glede og haap ind i dette stakkels barns hjerte. Et saadant øiebli er løn nok for et langt liv i mesterens tjeneste blant hans allermindste."



## BOOK REVIEW

Luther's Life, by Ingeborg Stolee, a Revision based on "Luther's Life" by O. Nilsen. Published by Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minnesota.

Here is a book that should be read by the young people at this time when we are "Centennial" Conscious. The book aims to help you Lutherans to understand the background of the Reformation.

There are two unusually striking things about this book. First. It is written in very simple and readable style. The language is especially adapted to young readers. The story of this "man of the people" carries the reader along and gives a thorough insight into the aspirations and struggles of the "hero of the reformation."

Second: The book contains eighty illustrations. Many of these are from the work of Cranach an artist of Luther's time. Facsimilies of important documents, reproductions of objects of interest abound.

In the book will also be found the Ninety-five Theses, the three Creeds, and the Augsburg Confession.

Adalbert R. Kretzman who has written the foreword comments thus: "Any person who is inclined to be formal about faith and trust in God will find much in this book to straighten his thinking and enlarge his vision." Another quotation from the foreword: "To know such a man is to reaffirm our faith that the surest leaders are the foremost companions."

Miss Ingeborg Stolee has rendered a real service in making such a book available at such-a-time-as-this.

—Albert M. Vinge.

## Rose Valley News

October 25th was set as a time for Centennial commemoration by the local L.D.R. and Mission Band (L.C.R.). The children presented the exercise "The Thanksgiving Tree" pointing out the many blessings we could be thankful to God for. The L.D.R. then presented the short Centennial program in story and song "For By Faith" portraying the faith by which our forefathers lived and builded these 100 years. "For by faith are ye saved through grace."

An impressive candle light presentation service was also witnessed, when one of the Mission Band girls, Doris Westby, graduated into membership in the L.D.R. She has been a faithful member of the Mission Band and its efficient Secretary-treasurer, and we pray her life and work in the L.D.R. may have but one aim — that of serving her Lord and Savior.

## W.M.F. Rally at Cabri

Mrs. Knutson was hostess at a pleasant and profitable afternoon gathering in her home on September 20th. Mrs. Hendrickson, District President, was present and spoke to the ladies, giving some of her impressions from the Board Meeting which she had just attended, and explaining the work of the W.M.F. She suggested that we be more active in temperance work, make our meetings devotional and educational and making use of the W.M.F. reading material as far as possible in our local Aids. She also stressed the importance of prayer in our lives, as mothers and church workers and closed with Col. 2:23.

There were ladies from Scandia, Trinity and St. John's congregations.

We also had two ladies from Swift Current who came up with Rev. Odland. Mrs. and Rev. S. Bue who were visiting at the latter's home, were present and sang two duets for us, and Rev. Bue opened with devotion.

The ladies brought lunch along so we had a pleasant visit while having coffee, when everyone had a chance to meet and chat with Mrs. Hendrickson.

These personal contacts help bind us closer together in the sisterhood of the W. M.F. and encourage us to carry on in our separate "corners" with greater zeal and lighter hearts.

Mrs. George Gilbertson.

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

—Joel 3:3.

## WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Matt. 6:33.

We are again entering into the joyous Christmas season. And as we celebrate our Savior's birth, may we all be reminded anew, "Why did God send Jesus into this world?" As we ponder God will throw light upon His Word, and we are overwhelmed with what depth of love and mercy God holds towards you and me, that He should give His most precious Gift to us. Pondering further, we can not shun such tender love and our hearts humbly acknowledge Jesus as Lord of Lords and King of Kings. "Thanks be unto God for His unspeakable Gift". We also praise Him and thank Him that He does not require any return payments; He asks only that we believe and accept what He has done. And what better time is there for opening our hearts' doors than now as we approach this Christmas time? As Jesus enters into our lives, we strive by His grace to live unto Him and seek His Kingdom, and trust Him implicitly for all that we need both for body and soul. Yea, we can trust Him for all even in time of trouble and upheaval.

\* \* \*

December is also Box Work month. May I remind you at this time that boxes to our different institutions be sent in time to reach their destination by Christmas. To those who have not previously done so, may I say that your Aid report the value of new material in your box and the cash gifts for clothing, etc. to be recorded on the triplicate cards. These cards are sent to the Circuit secretary and District Secretary. In this way your Aid receives credit toward the Box Work Department for the boxes sent to these institutions. Used clothing in good condition is acceptable in all our institutions, but is not evaluated in cash terms.

## Yorkton W.M.F.

The joint W.M.F. and L.D.R. program was held Saturday evening, Oct. 16th, at Lunner Church near Southey, Pastor Urness' charge, Mrs. L. M. Hanson, Circuit President, presiding. The session opened with "Father, Aagain in Jesus' Name we meet" after which Marie Buckholdt led in devotion, taking as her scripture reading the convention theme, Romans 12:1—5. Pastor and Mrs. Ostrem sang a duet, "Follow Me": two young girls, Esther and Lillian Dynna also sang a duet, "Safe with the Ninety and Nine in the fold."

Mrs. J. B. Haave a review of the L.C.R. Manual and Scrapbook, urging all congregations to form little Mission societies or L.C.R. groups for the children. She pointed out the great importance of "training up a child in the way he should go and when he is old he will not depart from it." The Manual of Programs gives complete information, beginning with Bible Study, Hymns Study; 'When I grow up' series which gives practical and interesting facts of the work of the church, such as Luther League, Parish Work, L.D.R. and W.M.F. and Brotherhood Work, etc. Each program includes a Missionary story and a short meditation on "Worship Offering". The picture pad for making the Scrapbook gives the complete history in pictures of the church from the very beginning—with Christ as Head and Cornerstone. Why not get this Manual! Study it!! Then organize an L.C.R. in your own congregation!

Lunner Sunday School then sang very sweetly and beautifully "I Think When I Read That Sweet Story of Old." Then Mrs. Iversen of Saskatoon, Vice-President of Canada District W.M.F. gave a fine message centering around the Centennial. She expressed thanks for being invited to meet in convention in a church so beautiful. Those few members had all worked cheerfully together to make their house of worship a beautiful place. We ought to give thanks for we have all received much.

Do we give thanks? Ten lepers were healed but nine of them DID NOT return to give thanks. We were reminded of the words of our Queen to the women of the Empire in that we must hold our Christian heritage. We have a great heritage in our church of these 100 years. She read to us a story of a pig that was given to the Lord's work. Later the owner of the pig regretted having given it because it had grown into a fine specimen. The day the owner took them to market, this pig became obstinate and simply refused to follow the others. Returning from market, the owner found his pig lying peacefully on the church steps. This taught the owner a lesson and upon selling the pig, he gave the entire proceeds to the Lord's work.

In closing, she asked that Pastor Assestad and family at Watrous be remembered in prayer in the loss of their little boy Donald. She also paid tribute to Pastor Urness who has been obliged to retire from the ministry.

The Rostad sisters then rendered a duet, "O the Nail-scarred Hand of Jesus".

The convention offering amounted to \$20.00 which was divided into four equal parts: The L.D.R.; Circuit W.M.F.; District W.M.F.; and Missions. Pastor and Mrs. J. B. Haave then sang a duet, "Have Faith in God". The session closed with the hymn, "Faith of our Fathers" after which Pastor Urness pronounced the benediction.

## Yorkton L.D.R.

Yorkton L.D.R. had a short group meeting between sessions of the Circuit Meeting at Lunner church. The meeting was in the form of a Worker's Conference and aimed at giving help and information to local societies. Being the first of such in Yorkton Circuit, it was perhaps a 'miniature' affair, but with the co-operation of the local L.D.R.s and an upward look to Christ as Leader, we shall continue these meetings.

In opening, Muriel Rostad led in prayer. In the absence of the Secretary, our President appointed Sylvia Reitlo of Preeceville to act as temporary secretary. The roll call was responded to by the members of the L.D.R.s represented, each giving a brief account of their own L.D.R. meetings, the number of members, the order of the program, ways of raising funds, etc. Camilla Rostad spoke for Lunner L.D.R. which has done fine work in the past; Sylvia Reitlo represented St. John's L.D.R. Preeceville and Mrs. Haave for Rose Valley.

We then heard three fine papers on the L.D.R. work, as follows:

I. *The Four-fold Purpose of the L.D.R.* given by Muriel Rostad of Southey.

1. To be a means of leading young women to know Jesus as Savior.
2. To be a means through which their religious life may find expression.
3. To acquaint girls with and train them for Christian service in the church.
4. To unite the societies of younger women for co-operative work in the church.

The L.D.R. is a Christian organization and every member a living Christian is our goal. Expressing our Christian life is a natural outcome of this first purpose, in prayer, in testimony, in giving, in serving. Being informed about the church and trained for service in the church will increase our usefulness to the church, and our L.D. R. gives us that.

II. *The Missionary Program of the L.D.* R. given by Marie Buckholdt, Leroy.

Our Missionary program is widespread, stretching to Alaska, China, South Africa and Madagascar; it includes Home Missions also. We are less than 900 societies yet we are able to do much. About \$3600 a year is needed to maintain Shishmaref mission station in Alaska, and we must continue to give and pray for the Eskimos. Another missionary interest is that of winning the Jews for Christ. It isn't only the Jews who need the gospel; we need to love the Jews unto salvation. We are sup-

porting 2 Jewish Missionaries at \$3400 a year. When we pray more we shall give more. Foreign Missions include three schools and their support takes \$2500 a year. Truly the fields are white unto harvest and the laborers are few. The great commission of Jesus still stands. As an L.D.R. we want to be alert to the needs; we want to pray and to be willing to go wherever the Lord directs.

III. *Stewardship in the L.D.R.* — given by Agnes Brandsgard of Southey.

As important as the purposes, program and projects of the L.D.R. for our growth in Christ, is our method of giving. We want to make our giving a spiritual exercise—worship in giving—for in this way our giving is placed on the same level with our devotions, singing, praying and our topic. We let our offering be our worshipful response to God for the good we have received. Treasure Chests stand for plus blessings in our lives and in a well-rounded Christian life there is a definite place for overflow giving. "Stewardship begins with a heart surrendered and ends with an 'all-out' surrendered to God as the owner of all things". To grow up in this concept of life is to live richly and fully with a great purpose—that of living unto God as a co-worker together with Him in His Kingdom.

Mrs. Iversen spoke briefly on the importance of gathering the younger children about the Word of God and forming children's mission societies or L.C.R.s and Junior L.D.R.s.

During the short round table discussion it was suggested that L.D.R.s subscribe to the church papers, *The Shepherd* and *The Lutheran Herald*, for their own locals and to be used as supplementary reading.

There are 40 L.D.R.s in Canada and 38 have already made pledges to the Centennial Thankoffering. Could we not make it 100% for Canada?

## The Amisk Creek Ladies Aid

The Amisk Creek Ladies Aid held its annual meeting at the home of Mrs. A. Haugen, November 30.

The Aid reported having had a very blessed and successful year, and besides paying up the church budget and other church expenses, donations were made as follows:

Canadian Red Cross \$120.00; Little Norway \$37.00; China Relief \$10.00; Greek Relief \$10.00; Milk for Britain Fund \$10.00; Wood's Orphan Home \$5.; Seaman's Mission \$5.00; Lutheran Hour Broadcast \$5.00; British and Foreign Bible Society \$5.00; Bethany Sunset Home \$8.

Also a quilt and a box of food and clothing to the Bethany Sunset Home.

## OFFICERS FOR 1944

President Mrs. C. E. Erickson,  
Vice-President Mrs. E. A. Moen,  
Sec. Treas. Mrs. I. C. Olson.

## The Mission Box Speaks

God of love! We humbly pray;  
Give us gifts to give away.  
Give us thought for suffering brothers,  
Give us love for burdened mothers.  
Give us sympathy so keen  
We shall see the need unseen.  
Give us power to meet the need  
To show Thy love by gracious deed.  
Prince of Peace! Thy world's astray,  
Lead us on! Thou art the way.

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